M 2129

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THE LAND

EVENING MEETING

MR. NYLAND. All right. Someone's still outside.

So tonight may be the last evening really for a meeting. Tomorrow, uh, there will be lunch, of course, and then movements, but no more meeting tomorrow evening. And Monday morning we're going to Seattle.

So I've been thinking about what it's...what it is that we should talk about. We've talked a great deal already, and what are pertinent questions that we haven't touched upon, or have we gone off a little bit too much in some kind of a theory?

Whenever I come on a visit like this, even if it is a short one, I always try to think how can I leave it or what should I do in order to make that what we have talked about sufficient for sus--sustenance. Can you take in enough, and is that which you can take in the kind that you want? It probably is true that when one is anxious to receive certain things, he will take in what you then can digest, and all the rest for the time being is not particularly indigestible but it has no particular meaning either, than maybe much later, and perhaps later that will comes.

I do not know how often you--you want to refer to certain tapes or meetings. It depends on your wish for being studious. Or that you remember that at certain times we did talk about certain things. Of course, we've talked about sim--the same kind of a thing many times and when I look at it that way, what was the result when we started to talk about a few items which may be applicable to the group here?

What have you done with it, and if I repeated it again, what are you going to do with it this time? You see, I don't know. Many times it's trying to shoot in the dark, hoping that something is hit. And the kind of Work we talk about is really like a pistol shot. It's not a blunderbuss. It has to be straight. It has to hit you in the right way, then maybe there is a response. If it is a little bit besides the mark, it may not--it may not talk to you at all.

How can we get the most out of this meeting? If you want to ask questions, you must make them very simple this time, taken from your practical experience in as much simplicity as you can command or have commanded re--relating to that what is your experience actually and trying to--to say it in the right way. So maybe we start with that. Who has questions?

I think I always surprise you when I do that. Maybe we just talk. Ya?

_____. I have a question that I haven't been clear about. It has to do with results of Work and there was one day in particular when I made several attempts to have an 'I' aware of me and there was, and finally later in the afternoon I was reminded again to Work, ... It was like an 'I' present to myself sitting in the chair, and then felt like something higher blessed me, and that Work was really joyful and my whole attitude toward Work was that like it's a natural thing to do. My whole attitude had changed, and I think it's because I Worked enough in that day. And I wonder about the two kinds of results: sometimes for me something is aware of me, but I don't reach these side effects which stimulate me like feeling blessed or feeling...I felt like I had come home, as a result of this kind of attempt. It was about the sixth real attempt that I

made in the day. And for me what's important is that I reach that kind of a result because that's what stimulates me to want to Work. That'll help me for two weeks, but I just wonder if that's right.
MR. NYLAND. I think it is right what you are saying, as a description of an experience. The question of the result is really questionable. In the first place, the joy: one can only have a certain amount of joy when you know you've made an honest attempt.But that joy doesn't last because if one actually sees oneself and if the results could indicate an addition to one's knowledge, there's a great deal at that time that you will not like about yourself. I can do it at a certain time when it doesn't really matter. When I am simply engaged in some ordinary affair where I have no particular thought one way or the other and I can Work then. It doesn't last long enough because it doesn't go deep, although I can have by observation an image of some kind of realization of my existence. That is such a small part of Work. The attempt for Work is that I make out of this flash of insight or realization of myself a wish to continue with it. And particularly that that what kind of information I receive at that time I consider afterwards in order to give me real knowledge about myself. And many times I will have to admit that when I think about what I have received, if there is a period in which I have made attempts for becoming observant or to create an 'I', then I see myself in a series of different postures, attitudes or different ways of behaving, whatever the manifestations may have been, and in-between, many moments where I must admit that I have been asleep.

And this is something that belongs to Work when afterwards you consider your situation. You see, it is not finished by just making a couple of recordings. In the first place, again, that what is joy

cannot last because it is something that is so unusual that it surprises you more than actually giving you joy. Because a joy can only be based on making an honest attempt. But a result that you receive is not at all so nice.

If I have to admit, and thinking about it afterwards, using then the facts which have been--have been given to me - and I've said many times the facts are many times two-fold: one, Objective facts and another group of subjective facts, out of which I choose what is the best for my purpose, which, of course, is an Objective fact - but when I have to admit that so many times that I have been asleep, I don't like myself and all the joy is taken away.

I think the joy can come in the beginning that one wishes to make an attempt which is honest for oneself that you set out to uncover or discover something that is new. That you hope that you will have new facts about yourself -- that can give you joy on the road to adventure. But when it has been received, the joy is nothing to write home about. I don't understand that. I don't want to do away with what you have said, you see. But it is not entirely clear until the bitter end. And the end is bitter. Try to think about it.

Jerry Lindsey. I have a question.

Mr. Nyland. Ya.

Jerry Lindsey. It has to do with acceptance of myself and Work. I find that as I accept myself in an ordinary state just who I am and the states that I am in, that that allows me the possibility to Work in a day. And yet at the same... And it also allows me a freedom of expression of manifestation that--that when I do make an attempt that there I do get some knowledge of myself. However, as I get more acceptance and I make more attempts, then I find that I get a

reaction and I tend to see too much or I then don't like myself or it turns into a--a case where I don't know what to do any longer. I get stuck.

Mr. Nyland. Do you stop at that time?

Jerry Lindsey. Well, I--I have no choice. Yes, I--I get caught up in a...

Mr. Nyland. Well, it's exactly there that you should continue to try to accept yourself.

Jerry Lindsey. And continue making attempts?

Mr. Nyland. Ya.

Jerry Lindsey. Ah, that's happened just a little bit and I--and I get facts, I mean, I've real knowledge of myself.

Mr. Nyland. That's right, and that is useful. You will probably start thinking about the facts very soon.

Jerry Lindsey. That's what happened.

Mr. Nyland. And if you do that, you have to start over again with the attempt for becoming Conscious. You have to recreate 'I' again. But you must not stop at that point where you have stopped, because it becomes very important to continue to see what you are, like it or not. And when it is sometimes you don't like it, it becomes extremely difficult to accept yourself. And that's the only solution because I can not just consider myself the way I am for the periods that I like myself and say, "Yes, everything is fine and hunky dory."

Jerry Lindsey. Yes, that's how...

Mr. Nyland. You see, what I meant a little while ago, I have to go the whole hog. I see the totality of myself. I try, at least, because only that will give me a chance. I can not judge by the earth when I say something that is lit up, that is the earth. At the same time when one section is lit up, the other section is in the dark

and it is the total earth that I am interested in.

Jerry Lindsey. Well, is it--is it right that as I accept, as I se-- as this acceptance occurs, that I also have more freedom of expression both good and bad?

Mr. Nyland. Which is right, because if one understands Objectivity, it doesn't matter at all what kind of object it is. Observation only is interested in the existence of something, the fact of that existing. And it is not--does not describe at all the condition which it is. So if I'm the object of observation, it doesn't matter what state I'm in, which in my ordinary mind I will consider good or bad, you see. The reason for that is, of course, that I only consider really my Life. So I have to see through that form of myself, through the manifestations, and I say many times it is that what becomes transparent in order to meet finally with that observation of 'I' that what is the reality of myself which is unchangeable. And that I call Life. But I cannot stop half way.

Jerry Lindsey. What will help me to continue? Just going ahead?

Mr. Nyland. Again, start again.

Jerry Lindsey. Just start?

Mr. Nyland. Whenever you find yourself help up, you stop and you start over.

Jerry Lindsey. And the same time continuing the state of manifestation.

Mr. Nyland. It can't be helped because that is unconscious. Usually you can change it and usually if one starts to--with observation, you change your--your state, your physical action many times. That is due to another reason because one knows that there is very little energy for the purpose of observation. And when you are walking, that walking requires energy, and that what you have for the energy for the wish

to observe is very small. You slow down in order to use less energy for your unconscious state and to make it almost equal to the energy you have available for observation.

The first reaction will take you...Let's say you--you become aware of your face as it is screwed up as to--as if someone is telling you, "Don't do it." and you change it. In the beginning it's very difficult even to keep exactly the same kind of a face, where there is an 'I'. But those are detail, because after all the purpose is that you make constantly an 'I' available for yourself to give you facts about yourself. And the facts have to be truthful.

But it's a good question, Jerry. It's exactly there when--where most people will get stuck, and then they give up. In general, it is because one doesn't like oneself. But when you come to that, there's no particular joy. All right?

So, what other things are there?

_____. Mr. Nyland?

Mr. Nyland. Ya?

_____. I have a question about things to try when trying to Work with someone else. Say, like today, this morning. We started the day by digging in the children's area. And there was a certain point where John, in shoveling in a certain way, reminded me. He was just shoveling in a way which is unusual. And I had a realization then that I wasn't making any kind of an effort in the sense of being alive in shoveling, in trying to really use that activity for myself. The question that I have is: I'm not clear what the relationship to someone else could be and how that relates to--to Work.

Mr. Nyland. You know, theoretically it doesn't make any difference

what reminds you. Your grandmother can remind you, or stubbing your toe. It's independent. It is only dependent on what you are. If at the moment something unusual happens, you notice it most likely by association at the present time, you will think about Work. So John is, uh, shoveling in a certain way and you were unconscious, asleep - the way he shoveled made you simply wake up. There can be a relationship between people to remind each other, but then it's done quite intentionally from both sides. One can...you know what I mean.

_____. Intentionally...

Mr. Nyland. Intentionally. One can look at a person, but before that you have made an arrangement that you will remind each other. You see a person working and he is there busy and so forth; you look at him, or you make some kind of a sign or even a little remark, and he will remember that you have a pact between the two of you. That will help you. Sometimes a very small thing is already quite sufficient. Driving in a car with someone next to you - if you can arrange it, just a little movement of your fingers in a certain way which is seen by the other can remind him. I think it's very useful to try that every once in a while. But there are, of course, thousand things of that kind. You can attach almost to anything that you do during the day something of a reminder. Sometimes I've said you walk in the street and there is a green light and a red one, and when it changes color, you will Work. You don't know when it will happen. When it does happen, you probably have made a preparation that it might happen. If it is there and happens, you are under obligation to make an attempt. Use anything that really could remind you. You have to associate with it your wish to Work. But when we say a pebble in your shoe certainly will remind you for a day. All right?

_____. Yeah.

Mr. Nyland. Practical questions, what, really, you should be full of them.

Susan Wadomi. ~~Renee Mien~~. Mr. Nyland?

Mr. Nyland. Ya.

Susan I. ~~Renee Mien~~. Sometimes when I make an attempt some--something comes out from my chest and I have a thought about God, and it's like I want to give something out to something higher.

Mr. Nyland. Don't run off the path. Work is Work. Work is not thinking about God. Work is not an emotional state. Work is a very definite something that you attempt. That is the creation of something Objective which is doing Work for you, and the result is the obtaining of information about yourself. That's Work.

Now if you want to think about God and it leads to Work, it's all right. Then you can thank God for reminding you that you should Work. When we talk about Work in the sense of Gurdjieff, we don't primarily talk about high emotions or things that are interesting or even beautiful. Of course, they are, but they are in ordinary life. We make a sharp distinction between an attempt - when I wish to Work it's quite clear - I make that attempt to Work.

As a result of Work I will receive information about myself. I cannot help thinking about the rest of the universe, if I consider Life. If I keep on logically building up one thought after another, I come to conclusion that there is a higher force somewhere which I don't know much about but I know it exists. And I call it God, so that them when I am so-called in trouble - I mean by that that when I don't Work or when I wish I could Work, I may think of God - that that was useful because my previous attempt for Work has led to the

out of it, or any kind of an emotional feeling for quite some time, until you have established a method for Work, until you have dexterity for Work, until you have sharpened your tool of observation of recording that what you are. And for a long time that must be the reason why I wish to Work. Not a search of God and not a search of the unknown. I think about that when I am busy considering the reasons why I want to Work. Or any kind of a motivation. But when I Work, then I must talk about my attempts. It sounds maybe a little harsh if I say it this way, but I want this evening to make a discussion of Work itself. I theorize a great deal too, and I call it usually giving perspectives, and it is ex--excusable because I think that the perspectives can help, but tonight I want to come down to brass tacks. You understand what I mean.

Susan I. ~~Renee Mion~~. Thank you.

Mr. Nyland. Good. That's why I say you should be filled with it. See, I can never understand that. We talk about Work a great deal. Gurdjieff you read, we associate, we work physically, we have a beautiful place, lovely land. You are a human being. You behave in an ordinary way. Most of the time unconscious. You are motivated by ordinary affairs. You receive information from the outside world by sense organs and you react to it and keep on reacting to it. And still you are at the present time during a couple of days living in an atmosphere where we also talk about the possibility of inner life. And every once in a while that question of inner life should come to the foreground when you are reminded about the reason why you are here. And if it doesn't happen to come, you forget all the time why you come, and you just come, because of what? I do not know. For me there is only one reason for having this Land. There is only

one reason for having the Barn. It is a reminder for people who do come that there is a question about their life that they have to solve. And whatever that may mean for them regarding seriousness or that they are driven to some extent even to make an attempt, or that somehow or other they will have to find the way out, whatever it is that their attitude will be when they are in contact with the Barn or with this Land here, it should produce a desire for Work because the motivation could be there when you come here for a certain reason. You must be here for a reason to be reminded. Otherwise it is slipshod, I've called it, superficial, and I still say you like that, you see, you lack the incentive. It's not - I said it yesterday - that I want to be critical, but I hold up an ideal of what I believe a man should be in his striving. He should be basing that what he wishes as a motivation for Work on that what he understands about the totality of life and as--as an expression in mankind on this earth. And you don't have to become philosophical about it. It's more than enough to have a little inkling of yourself when you look over the day. And you see, sometimes we call it unrolling a film, or when you sit quiet and you meditate about your behavior, you remember what you have said, you remember how many times you made really a faux pas or something of that kind that makes you a little bit disagreeable, irritable, and then because of being here, one is reminded of some kind of a solution. And it seems to me that when you come here and make--go to all the trouble in being here, that the solution is really right there because you ought to be able to remember that. Now when that solution is there and you then make attempts during the whole God damn day, why can't you talk about such attempts? What is so difficult? There's nothing private about it.

You don't have to be ashamed. Every person is unconscious. Practically all the time. And many of us just forget, and a lot of them, of course, are not interested sufficiently. But I say put a pebble in your shoe - you think ten times before you do it. Because really honestly you don't want to be reminded. And it is a sad state of affairs. But, of course, that is what we're up against. Education and all the different things we have been exposed to, and politics and... We've talked about it. Why are we unconscious? Or why do we persist in remaining unconscious when there is a possibility of becoming different? Ya, what is it?

George Block. Mr. Nyland, I don't really know if I have a question or not a statement about today. There were many times today when I, mostly in shoveling, where I would remember myself as just a very ordinary person shoveling, and that would remind me to Work. And from that it was--it was like my 'I' confirmed that but in a different way, just by my body existing, and it just happened many times today.

Mr. Nyland. That's good, George. See, such a statement for me need not be gone into further; it is just a description of certain things that have happened to you in relation to Work, and it is useful for that. How often you made an attempt or what when it was difficult, whatever the results were for you, it doesn't matter. The fact is that Work has been in your mind or maybe in your heart, and at times there was a wish to let it come out. That's good, and that is stimulating. It is right, what you say. Ya.

_____. Ah, sometimes I feel that one could fall into a certain posture because I--because I get tired of forcing my organism of strain against the grain and I feel that I want to simply fall to something that's natural, and I try to let go, and that's forcing, and I try to discover a way to Work that involves transformation of

certain energy without as much stress and strain on my organism. I believe that there is a way, and I'm searching to find that I could transform the energy more simply, and I wonder if you could give me help.

Mr. Nyland. Ya, because the way you are now talking, you are going too far afield, and you make it very complicated. My wish to Work, when it happens to come to me, is only that I then accept that what I am. I can describe it. I say, "I wish to Work now." I sit in a chair. But then, you see, I already describe that I sit in the chair. But when I say, "I am," it is a fact that I exist, and it leaves out that I happen to sit in the chair. If I keep on sitting in the chair, I try to maintain this statement, which is then registered by something that I try to create, which I say, "I wish an 'I' to be present to me, which functions as an observation post or using a telescope about myself." And as I say it, I try to remember that that attempt should be sustained, and that the result is that I keep on sitting, but that something in me is aware of me, and I don't even say sitting. Don't start to talk about energies and the division of it, because it is true that there are, naturally, energies available for either the unconscious or the Conscious attempt. The unconscious attempt is really not an attempt because it's quite natural. The--the attempt for Consciousness is not natural, and that that would require sending that energy in that direction. But don't loo--lose yourself too much in what actually takes place as a conversion, or what man is when he is Working, or when he creates an 'I.' We're not only talking about when an 'I' is and has been created, what is it doing, and what does it give me? You see that, Abby? Don't go off too far. Come back to very simple attempts. I am. No more.

Russell Schreiber. Mr. Nyland?

Mr. Nyland. Ya.

Russell Schreiber. Ah, starting every day, it seems to me, especially during the last week, I start out trying at my job to make simple efforts to have 'I' aware of me and to register my body moving, and I am able to do that...

Mr. Nyland. What comes first: the movement, or the creation of 'I'?

Russell Schreiber. I guess my wish to create 'I'...

Mr. Nyland. Where do you get the wish? Does it happen? It can be, of course, but I just wanted to know the secrets. Hunh?

Russell Schreiber. I think I start with it in my mind. It's a continuing thing, continue the wish to have...

Mr. Nyland. Good.Good. You have the thought in your mind; it is transferred to a wish, and you wish to create 'I'- all of that goes without movements.

Russell S. That's usually what happens before I try...

Mr. Nyland. Ya. Now it can be that you are reminded, or that the wi--the--the thought comes to your mind because you make a movement. That's why I wanted to know what was the secrets.

Russell S. I think usually it's... Well, that does happen somex times in the day. But when I start out it's usually--it's usually the other way. It's usually from a thought intellectually remembering or then getting out of the car, trying to have 'I' observe me.

Mr. Nyland. Good. Then what happens when the 'I' is there?

Russell S. Sometimes for a moment I move, when I get out of the car...

Mr. Nyland. No.

Russell S. I'm moving...

Mr. Nyland. Why--why would you move?

Russell S. I don't understand what you mean.

Mr. Nyland. I asked, after you have had the wish, and you have created 'I', what happens then?

Russell S. Then I'm usually back where I was before I tried to do that specific thing.

Mr. Nyland. Then you must ask yourself why do you create 'I'? That's quite useless.

Russell S. Well, I do that. I go back to it.

Mr. Nyland. To what?

Russell S. To making--to doing something else to create 'I'.

Mr. Nyland. No. You already have created it, according to what we just now talked about. You have a thought that goes into a wish; the wish means a wish to create 'I'; the 'I' is now there for one moment, let's assume. What does it do?

Russell S. It observes me.

Mr. Nyland. What is the result of that observation?

Russell S. Excuse me?

Mr. Nyland. What is the result of that observation?

Russell S. When I han have... I guess it's just the awareness of my existence in the moment.

Mr. Nyland. No. The awareness is the function of 'I'. The observation process is part of a total awareness process. So, I already have created 'I'. 'I' is functioning as something which is aware. I now... What is the next step? The next step is I receive a fact of my existence. You understand that?

Russell S. Yes.

Mr. Nyland. Then the cycle is complete. Then you can start over again and create again, after you have a wish, create again an 'I'

and that 'I' again has to function, and in awareness gives you information about yourself which I call a fact of existing: you. And when it is honestly done by 'I', that fact is an Objective fact. I think we have to interrupt, do we? Do you understand that?

Russell S. Yes.

Mr. Nyland. Do you understand that it has nothing to do with the movement?

Russell S. Well, myself, I understand that I make the movements.

Mr. Nyland. You can make a movement.

Russell S. Yes.

Mr. Nyland. But it has nothing to do with the process of observation.

Russell S. I think I understand now.

Mr. Nyland. All right. All right. As long--as long as you don't mix it up, because many times you think it's the movement that becomes the reason for observation. Or when one has a task, doing the task should only lead to the creation of 'I'. No more. That's nothingto do with the fulfillment of the task. That is why I say, it is very simple. I have a wish. I make something that can help me, which is Objective. When it is Working, that is, when I ask it to Work, as it were, because of my wish, feeds the existence of 'I', I receive information. All right?

Russell S. I just want--I wanted to ask why or what I could do during the day as the wish, or not the wish, but as I become more caught up in what I am doing, as I somehow seem to like lose the unity(?) even to wish for what I could do to--to come back somehow to wishing again to try and realize...

Mr. Nyland. There are certain conditions in which a person can Work. In the beginning there are many conditions in which a person can not Work. When you are stopped in what you are doing because the initial

impetus for the creation of 'I' has stopped itself, you have to start again. When you have a thought of Work and there is a wish, you have to take into consideration the conditions in which you are. A person who is unconscious is using energy for a variety of activities. If a great deal of energy is needed for the maintenance of his unconscious state, he should not make any attempt to Work on himself.

Russell S. That's what I really--That's what I really wanted to...

Mr. Nyland. That's right.

Russell S. ...find out...

Mr. Nyland. As a good rule, do not try to Work when you are professionally engaged. It's always so lovely to try to do the most difficult thing first, and it just doesn't work. It's intriguing. Sometimes I don't know why it is really intriguing, than only that afterwards you could show off or be considered a hero. But it is bound to fail. There is not enough in that wish as energy for the 'I' where the 'I' can operate in conditions which are absolutely not condusive. Objectivity is very much dependent on the conditions in which it ought to exist and can be created. I've said many times if the 'I' is situated in part of the brain, and the brain is all chaotic and running around like madm, it's going to affect, of course, this little 'I', infant--as an infant, small as it is, it just is, you might say it disappears. Conceive of your mind as filled with a lot of thoughts all running around criss-cross and cursing each other and going together and whatever it may be. There's a hell of a noise going on in the brain. And right there on one--in one part or in two parts on both sides of your head there is an attempt as an experiment that the creation of a 'little I' and you want to make it

exist. And you ask it, and you feed it for a moment, and then you don't, and the noise and all the rest of the activity simply overpower it. It's like a small seed, you know - it's in the soil; it has to grow; you've got to protect it. If there isn't enough water or there is too much sun, may--maybe it needs a little shade, and above all it needs patience. So, 'Little I' is little, and the dexterity is very small. One stumbles. With a 'little I' one starts to--to crawl. You can't even stand up. You can not even wobble. It's a child. But it's a good child; you want to make it grow, so you have to use conditions in which it can survive. The time of your leisure - I call it the eight hours of my leisure - those are devoted for Work. Eight hours professional - forget about it. Eight hours sleep - logically, you won't Work at all. And use it as a general rule. When you get up, until you get to the business office or wherever you work, whatever you do. When you go home and have found the time clock and you are free, there you are in your time for the evening, if you work during the day. Those are the times, and out of such times you even select very simple times: when you are by yourself, maybe when you eat, maybe when you put on a coat, maybe when you open the door of the car, maybe when you get out of the door of the house, or when you walk down the stairs, or you look around for your handkerchief - whatever it may be - as you say goodbye to your wife - or whatever it is - when you hear yourself you can; those are the times that you could be awake. Or something in you could be awake. Particularly going down the stairs is a wonderful thing, if there is a stairs in the house. Because, you see, if you don't, ah, that is, if it is not successful, go up again and start all over. You go through a door: wait at the door before you

turn the knob. If you do it unconsciously and you have time, go back. Do it again. If you make a statement which is unconscious, and there are thousands, and you happen to think about Work, repeat the statement. Say it twice: first time unconscious, second time with a conscious attempt at least. You make a movement, a usual kind of habitual one, you put up a--you take up a cup or you drink coffee - as you know it's at your mouth, you realize for some reason or other, you think about Work, put it down, do it again. But this time intentionally. And at that time you have a chance to create 'I' to observe you. There are hundreds of things like that during the eight, eight hours of leisure. And exhaust them first before you start with the profession. For the time being, forget it. It will come up, of course, you can't help your thoughts. Whenever you may be hammering a nail in, there is, of course, the possibility that all of a sudden you have a very good picture of yourself. But don't try to- don't try to extend it too much. It goes against too many other factors which are obstacles. What is really conducive as a condition for a man, either outside or inside? Outside, the quietness that can be there so that he is not disturbed and doesn't take in too many impressions; the inside is the possibility of an equilibrium of a relaxed state, relaxed in mind, in feeling and in body. Those are beautiful opportunities. The wish to Work can come when you take on a posture to pray. It's not prayer necessarily. It is the preparation for prayer. Then there is a chance 'I' can see you. Your 'I' can become aware of you. You--you understand what I mean.

Russell S. Thank you.

Daniel. Mr. Nyland?

Mr. Nyland. Yeah.

Daniel. I--I--I am a little bit confused about some results that I--I

get sometimes when I Work. And sometimes for--I consider them the most honest results, Work, Work, and then it's--and the result is that I--I--I wish for this 'little I' to be present to myself and there is a moment where I--where there's something there that I feel I--I'm just there.

Mr. Nyland. Yeah.

Daniel. And then--and that's--those were attempts I--very few of then that I have then experienced them, definitely I am there. And that I am alive and there is no question about nothing, just me doing what I am doing.

Mr. Nyland. What confuses you now?

Daniel. Then, the majority of my attempts, many of my attempts that I try to do, I try to Work, and the quality, it's--it's not so intense then, like I found, I find something about myself, and in that sense it's not just me moving, but it's maybe me or something in me realizing that I'm not being honest and...

Mr. Nyland. You understand...

Daniel. that I'm being very superficial.

Mr. Nyland. ...what I said a little while ago. The results of Work depend on the conditions and on the state I am in myself. It means that when I try to Work in such conditions when I myself may be different or when the conditions are different, the results will not be hundred per cent like they sometimes might be when there is a perfect attempt in perfect conditions by a perfect of myself. So one makes attempts which are honest. Many times they are mixed with a little bit of a thought about Consciousness. And particularly when you say that that what you start to question with your ordinary mind about not being honest enough, of course, will attract your attempt of trying to be aware. Awareness is surrounded, as I say,

by a tremendous amount of unconsciousness. And all that what is unconscious affects that what is Conscious. It influences it and sometimes it doesn't want it even to exist. And that is why we have the trouble, because the Conscious attempt is then soiled by the unconsciousness of the surrounding itself, and that takes plade within me. The answer is, continue to do what you are doing, but do not judge the results. Always do the best you can until afterwards when you see that the results are a minimum, it is wiser not to make attempts at certain times. Gradually one will learn when one is entitled to make an attempt. It is not always that one is able, and almost, I would say, it is not always when one is allowed, that one is allowed. It's very much the same - I'm not always in a condition that I can pray. It's sometimes quite obnoxious to God that I make an attempt of prayer which I shouldn't make. But He forgives that because I have no measure for myself. Regarding Work, I do have a measure. I become more and more sensitive to certain results I obtain, and I can describe then the quality of the result and sometimes even can assume that they are hundred per cent or fifty or only ten. I can then make up my mind that the results which are--only have a value of ten are not worthwhile. You understand that reasoning, don't you?

Daniel. Yes.

Mr. Nyland. All right. It's very good; just keep--keep going that way, you see. It is a very simple way, gradually to find out what is real for you and what can remain useful, and throw out what you at the present time can not as yet use when it is too confusing. All right?

Jeff Knott. My. Nyland.

Mr. Nyland. Yaah.

Jeff K. In making attempts this morning, in digging, in excavating up in the children's area, I...

Mr. Nyland. Excavating what?

Jeff. K. At the new children's area.

Mr. Nyland. Yes.

Jeff K. I...In trying to Work I've become confused between what is 'I' and what is me. I would wish to have something in me observe my manifestations, what I am, and I would--I would begin to shovel, and then what would happen in me as a personality is vanity and selfish impulses would well up in me, out of me, and I would--I would stop and start again, and the same thing would happen over and over and over again and I don't know what this is. Is it...

Mr. Nyland. Is there any hope in you that maybe tomorrow or next year it might be different?

Jeff K. That these impulses will not do this?

Mr. Nyland. Ya. Because obviously if you try it in half an hour twice or three times the result most likely will be the same because you haven't changed. Do...

Jeff. K. It's the only hope I have, that these will not be there someday.

Mr. Nyland. Good. Then if you have that hope, just continue.

Jeff K. But is this a registration by 'I' or something in me?

Mr. Nyland. When a--when a fact becomes Objective for you, you will know it is Objective. Because when the fact appears and there is no further questioning about it, it is Objective for you. You can judge your facts with that kind of a measure. As soon as you don't want to accept a fact because perhaps you can interpret it a little differently, it is either hundred per cent subjective or a great quantity

of subjectivity is still in it. In other words, it is not pure.

Jeff K. Well, to me it was perfectly real. I mean, that was...

Mr. Nyland. Reality is not the only thing. It has to be truthful. The three rules for Awareness is observation, impartiality and simultaniety. All three have to be satisfied to make an attempt hundred per cent. And many times we fail. But by the constancy of the attempt one can increase the degree of impartiality sometimes from zero up to a hundred. The degree of what one understand with the concept of a moment as simultaniety also from zero up to a hundred. The observation itself is also subject to zero and hundred per cent. Do you see there are many variables in that whole process? And it does take time before a reasonable amount will be registered so that I can say, "That is a good, Conscious effort." Does that confuse you more?

Jeff K. I've learned, oh, to say 'I' when I shouldn't, I think.

Mr. Nyland. No. I think you start mixing it up a little bit. There are things---You can say 'I' if you want to say "it," for what you call "me." And if, in your unconscious behavior during the day, you could use the word "it"; it is speaking, it is walking, it is eating - it would be very helpful. Will you try that?

Jeff K. Yes.

Mr. Nyland. Instead of saying 'I' and only when there is an 'I' that you would be allowed to use it, to use that word. It sits, it drinks, it speaks, it listens, it is stupid. All right?

Bob Bowman. Mr. Nyland.

Mr. Nyland. Yeah.

Bob B. For me many times, today in particular, and also many times in the past, Work is motivated in connection with music, in a sense

that either through playing the music or the remembrance of the music in my brain, my wish is very much strengthened at--when I realize somehow that my wish is strong, it's possible to turn that into a wish for 'I' to be present to me at that time, either as I sit or by making deliberate movements, perhaps with my hands, or...

Mr. Nyland. You mean now playing?

Bob B. No.

Mr. Nyland. Oh, excuse me.

Bob B. To me... I don't try it when I play.

Mr. Nyland. Yeah.

Bob B. It's at other times, often when I'm not playing, it's as if that the strength of the music is with me, even when I only hear it in my inside, in my brain.

Mr. Nyland. The strength of the music is very much like being affected by something almost superior, like nature or a little baby or a book that you are reading. It's very similar to that: it puts you in a state. You call it strength. It's quite right. A state of desire to have something that can be useful for further growth. If that's the case, then the music itself has fulfilled its function and then you become dependent on whatever your wish may be. Keep them separate.

Bob B. I believe that I do. It's just that for me when I ...to have good observations with 'I', it takes something like the music to build my wish to a certain point.

Mr. Nyland. I think that's possible. Of course, it's right. Friendship between two people - it can produce in one a certain state which is very strong. If it then happens to be connected with the idea of Work, that energy can be made useful. I do believe, you see, that the human body, the brain and the feeling, is a

constant conversion maching and that the energies which are there are subject to change in different rates of vibrations. Music affects a person emotionally or when when it is intellectual, has a certain insight of structure, it produces then a state of energy or energy is then noticed of a high quality, and that produces again within oneself the possibility of converting that energy at that high quality into another form of energy which also is of a high quality, although it may even be an octave higher. If I'm in a state of well-being, full of health, I can move mountains. I can not move them when I'm dejected. I mean by that, if I'm in a good state of health psychologically as a result of the thought or even the activity of music or the feeling that affects me, I am then in a state of being able to move the mountain of Work. Nothing is too much. When one cares for a person, one is so affected by that what is really there that you would do anything for that person. It's a beautiful state to be in. But you must make the distinction, I say, between that what is still subjective, although very close to the line of going over into an Objective field, and that what is actually Objective, which contains Objectivity, that is, freedom from subjectivity. You know what I mean by that?

Bob B. Yes. For me, it is that this energy that I get from the music gets me to the point where I can...I really can wish for 'I' to be present in a very simple way. Just being there, or making a deliberate manifestation.

Mr. Nyland. Don't forget the requirements for 'I' when it functions. It has to be impartial. When one is in a state affected by music, you are not impartial. So it is not just the conversion of energy. It still is a problem. But there is energy available for it. And

that is right. Try to understand that an emotional state has a momentum. Very difficult to stop it. And that momentum, in this particular case as in many other cases when one is affected, subjective. And it makes it extremely difficult again for anything Objective to exist. Separation has to be really quite sharp. If I have a wish to Work, I wish for the state of awakening on the part of 'I'. All my wish for that is unconscious. At the point of the creation of 'I', whatever there is left of energy changes over into different energy belonging to an Awakened state. But that conversion is very difficult when before that I am identified with my wish for Awareness. All right? Yeah.

_____. Mr. Nyland.

Mr. Nyland. Yes.

_____. Ah, the biggest, ah, thing between, ah, collecting facts and making a Work attempt that doesn't result in anything of that nature is my inability to let go of sensual perceptions, and this...

Mr. Nyland. You have to clarify that a little bit because it doesn't seem to be...

_____. My eyes want to see too much that I want to...

Mr. Nyland. Your ordinary eyes?

_____. Yes.

Mr. Nyland. Yes.

_____. They want to connect up with my brain...

Mr. Nyland. Ya.

_____. ...and register what something is...

Mr. Nyland. Ya.

_____. Identify a sound that comes.

Mr. Nyland. That is, of course, all unconscious, isn't it?

***_____. Yes.

Mr. Nyland. Right. So...

_____. And that--and that this is--this is so often the interruption of my wish...

Mr. Nyland. I think so. I think there are many times that even the wish is already interrupted before you can create an 'I' and when the 'little I' is there, many times there is a thought...

_____. Yes.

Mr. Nyland. That is our state. That's a terrible thing, you see, to have to admit that our unconsciousness has such hold of one that you just cannot throw it away. And youm can not cut it either. It's got to be--it has to be atrophied. Unconsciousness has to shrivel up on the vine of unconsciousness. That what must melt in the sun, like snow, you see. It cannot continue to exist in the presence of something that is higher. If 'I' is higher as a result of being Conscious, it is definitely of a higher quality. It's on a different level from the unconscious state. If the unconscious state has the upper hand, the 'little I' will not be there, but if the 'little I' is constantly fed, there is hope that the 'little I' will grow up and then because of its superior quality will prevent me to have thoughts interfere in the process of making an attempt for Work. You have to have patience and also I said you have to reduce your thought process. You have to relax; you have to drain. Sometimes it's very difficult to do that, and if it cannot be done, I say, during the professional time, which I would not even attempt, do it when you get up in the morning. Your brain is not that active as yet, and it has rested. It's not filled with too many thoughts. Sit at the edge of your bed and then make attempts, and as you walk slowly to the bathroom, make attempts, and when you come back and whatever you do with the bed, make it or

put it together, or you sit down, put on your socks and your shoes and a pair of trousers, whatever it is - all that time, an hour, maybe less, but let's hope your're not too lazy. You can spend that time. Make that time in the morning even longer by getting up a little earlier. If one is honestly interested in Work, you have to make the conditions. And it's not so difficult to make conditions. When there is a wish, you can make them. You see, you don't get very far by constantly saying that your unconscious thoughts and feelings interfere. Sure they do; there's no doubt. It's their task, almost, to interfere. You realize that? Unconsciously--unconsciousness has a task to keep you asleep. It sounds stupid; well, that's what Mother Nature wants you to be. Sleep, and not disturbed - no dreams either. She wants you to be the way you are so that you can't kick. So that you cannot make any havoc, that you will not rebel. It is a sleeping pill that she has given us. Kundabuffer. And it's unfortunate, you can say; it's too bad we are born on earth, but that is the condition, if one understands it, and that's our fight. How can when--how can one even make an attempt trying to wake up our of a damned dream that keeps you bound? You see, it's very difficult: sometimes your sleep is very deep and it depends on the time of the night in physical sleep. It depends on the time of the day during daylight for so-called waking-sleeping states. But there are possibilities when that kind of, let's call it, atmosphere can be penetrated, and there is a little bit more for us. And at such times one makes attempts. Common sense and cleverness can help you. And if there's really a wish, and there's really a wish to find out how to grow up. And if that motivation is there, you will find a way.

So that's the end of the tape, and that means the end of the conversation. Tomorrow lunch, we will have a lunch like we had today, but

I will be there. I hope you will continue to talk about the affairs of the Land and in general. We will talk a little more about a few thiggs maybe. Whoever I can see tomorrow as long as time allows, those who are so-called on the list, I will--I won't--I won't forget; I will try not to forget. So I wish you goodnight. Oh, I have to play a little.

(laughter)

I thought I was through.

(laughter)

end tape

transcribed: Gerald Greer
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